

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. V.—NO. .

NEW YORK, SATURDAY, APRIL 18, 1857.

WHOLE NO. 259.

## THE MOVING WORLD.

PRESIDENT WALKER is reported to be on his legs again in Nicaragua, having achieved several important victories.

The Reform Charter for this much abused city, will probably be a law before this paper goes to press.

The joint Legislative Committee of the State have reported a paper on the Dred Scott case, closing with Resolutions the first of which is as follows:

*Resolved*, That this State will not allow slavery within her borders, in any form, or under any pretence, or for any time, however short, *let the consequences be what they may*.

A bill for the relief of Broadway, by running a single track railway up the line of streets on one side of it, and down the other, has passed the lower branch of the Legislature.

England and France have invited the United States to take a hand with them in the adjustment of the affairs of China. This is declined. Our Government, however, has appointed a new minister to the Celestial Empire, and is about to dispatch an additional naval force to look after our interests in the Chinese seas.

Notwithstanding his defeat in Parliament, it is now asserted that Lord Palmerston is likely to be sustained at the new elections.

Diplomatic relations have ceased between Austria and Sardinia.

The Spanish fleet for the invasion of Mexico was to have set sail from Spain on the 28th of May.

Our neighbors at Paterson, New Jersey, are rejoicing over a Pearl Fishery which has been discovered in their midst. The most curious part of the discovery is that the Pearls are found in the common fresh water clam. Many of them are said to be of the first water; and one of them, of the size of a marble, is valued, we are told, at over \$700.

The free-soil party in Missouri are becoming powerful. Blair, an emancipationist, it will be recollected, was elected to Congress from the St. Louis district last fall; and now, at the Charter election in that city, the free-soilers have again triumphed.

The jury, in the case of the Rev. Mr. Kulloch, on trial for adultery at Boston, did not agree, and were discharged.

The trial of Mrs. Cunningham and Eckel for the murder of Dr. Burdell, has been put over to May.

On Wednesday of last week a drove of seventy head of Western cattle was sold in this city at an average of \$120 a-piece; equal to 12 cents a pound for the beef.

The financial department of this city ranks next in importance to the Treasury of the United States. Last year the receipts were about \$21,000,000; and the disbursements but a half million less.

The real and personal estate of this city is estimated at \$700,000,000, though the tax books make it something less.

The African *Sorghum*, known by the name of *Imphey*, is now declared to be superior to the Chinese sugar plant, about which there has been of late so much said.

It is reported, but discredited by some, that a settlement of twenty families, near the head waters of the Des Moines River, has been cut off by the Indians.

The South Carolina Court of Appeals has sustained the will of a late citizen of that State, who removed to Cincinnati with his colored children, and there died, having made a will in their favor.

## The Portland Transcript.

This is one of the liveliest and most interesting papers which comes to us from the secular press. It announces the close of Volume 20, and contains a complete index of the contents of the last volume. This paper seems to have been very successful, and has regularly increased its circulation and usefulness. It commences the succeeding volume with still fairer prospects. It is so replete with science, literature, and the current news of the day, that we take pleasure in commending it to every family circle. Subscription price \$1 50 per annum. C. P.

## PERSONAL AND SPECIAL NOTICES.

### Mrs. Hatch at the Tabernacle.

MRS. CORA L. V. HATCH, though but partially recovered from the effects of her recent illness, fulfilled her engagement to lecture at the Tabernacle on Friday evening of last week. In consequence of the storm, the audience was not very large, but seemed deeply interested in the proceedings of the occasion. After she came upon the stage, a Committee was appointed to propound questions to be answered by the Spirits through her mediumship. While the Committee were in session in an ante-room, Mr. S. B. Brittan entertained the audience with some felicitous remarks. In the course of some ten or fifteen minutes, the Committee re-entered and submitted the following questions:

1. What principles of natural law govern the gyroscope?
2. What causes the seeds of plants to germinate?
3. Did the various races now inhabiting the earth, all spring from a common mundane parent?
4. Was Jesus of Nazareth of divine or human origin?

These questions having been read to the audience by Mr. Brittan, Mrs. Hatch immediately became entranced, and spoke to the third and fourth of them, in her usually forcible and melodious style, for about an hour. The Spirits offered the enfeebled physical condition of the medium as an apology for their neglect of the first two questions, as well as for any defects that might be perceived in their manner of treating those on which they spoke—which defects however, if they did exist, were seemingly not very manifest to the great mass of the auditors, and were entirely overlooked by Captain Rynders, one of the interrogating Committee, who was afterward heard to express himself highly gratified with the discourse.

Mrs. Hatch speaks again in the Tabernacle on Thursday evening, April 16th, and at Dodworth's Hall on Sunday morning next, after which she will leave the city for a season.

### The Programme of Mrs. Hatch.

As there are many requests from different quarters for her services, I wish to inform our friends of the arrangements we have concluded upon for the remainder of the present season.

Mrs. Hatch will speak in Troy, April 26th, and May 3d; after which we shall leave for Buffalo. We will make engagements for two or three lectures between Troy and Buffalo, if the friends should desire. They can address me at Troy after the 23d of April, or 309 Fourth Avenue, until then.

We shall leave Buffalo for Baltimore, Md., the first of June, where we shall remain during that month, after which we shall retire to the mountains for six weeks or two months, that Mrs. H. may have an opportunity to recuperate her physical health.

Respectfully,

B. F. HATCH, M. D.

### Harper's Weekly.

This paper diversified its columns by a furious attack in its number for April 4, on Spiritualism. In it we were pronounced worthy of indictment along with disorderly houses, gambling-dens, etc., and the Mayor and District Attorney were called upon to subject Judge Edmonds in particular, to "penal inquiry."

We learn that the Judge has replied to the attack, and that his reply will appear in *Harper's Weekly* of this week or next. When it does, we shall give our readers the attack and the reply, that they may judge of the unfairness with which the subject may be treated, and the intolerance it may call forth.

### Mrs. Hatch

Will speak in the Tabernacle on Thursday evening of this week, at half-past seven o'clock. Admission to all parts of the house, 12 cents. She will also speak in Dodworth's Hall next Sunday morning at half-past ten o'clock, after which she will leave the city to be absent for some six months.

### Meetings Next Sunday.

REV. T. L. HARRIS will lecture, as usual, at Academy Hall, Broadway, opposite Bond-street, next Sunday, morning and evening.

### United States Agricultural Society.

A GREAT national trial of machinery and implements of every description pertaining to agriculture, and household manufactures, at the Fifth annual fair, will be held in Louisville, Ky., during the Fall of 1857. The undersigned, a Committee of the United States Agricultural Society, appointed at the Fifth Annual Meeting held at the Smithsonian Institute, in the city of Washington, on the 14th day of January, 1857, "to make all the necessary arrangements for a national trial in the field of agricultural implements and machinery," respectfully invite the inventors and manufacturers of all such articles, both in the United States and foreign countries, to participate in a public trial to be made at the Society's Annual Exhibition, to be held in Louisville, Kentucky, during the fall of 1857.

All articles from foreign countries intended for exhibition may be consigned to the "Agent of U. S. Agricultural Society, Louisville, Ky.," by whom they will be received and stored free of charge.

To enable the Society to make arrangements on a sufficiently liberal scale, it is absolutely necessary that the Committee should know what articles will be offered for competition; and they therefore request that all inventors or manufacturers who may be disposed to unite in the proposed trial, will communicate their intentions to the Secretary at their earliest convenience.

Tench Tilghman, Chairman, Oxford, Md. Jas. D. Lang, Vassalboro, Me. J. Thompson Warder, Springfield, O. Geo. E. Waring, Jun., Am. Institute, N. Y. Henry S. Olcott, Sec., Westchester Farm School, N. Y. Committee on Implements and Machinery of U. S. Agricultural Society.

IGNORANCE OF GEN. WASHINGTON.—"Although for the time in which he lived, a very distinguished man, the ignorance of Washington in some things is perfectly incredible. He never travelled on a steamboat, never saw a railroad, or locomotive engine; was perfectly ignorant of the principle of the magnetic telegraph, never had a daguerreotype, Colt's pistol, Sharp's rifle, or used a friction match. He ate his meals with an iron fork, never used post-stamps on his letters, and knew nothing of the application of chloroform to alleviate suffering, or the use of gas for illumination. Such a man as this could hardly be elected President of the United States in these times, although it must be confessed, we occasionally have a candidate who proves not much better informed about matters in general."

METHODIST CONFERENCES.—The Methodists, through the *Advocate and Journal*, are discussing the propriety of preachers taking their wives to the Conferences. The editor says: "We are afraid to open the list for a race of controversy on the subject; for we have no doubt, from what we have witnessed in other cases, it would go with a rush."

[We have no doubt the editor's fears are well grounded; but we think there is no question of the propriety of advising the preachers' wives to go to these Conferences.—Ed. TEL.]

THE DEAD LETTER OFFICE.—It is stated that during the quarter ending the 31st of March, about 2,000 dead letters have been opened at the Dead Letter Office, containing money amounting in the aggregate to over \$11,000; and already seven-eighths have been restored to their owners. The estimates of the department of the whole number of dead letters received in former years, under the high postage system, was three millions and a half. Under the low postage prepaid system, it does not exceed three millions a year, although the number of letters mailed is far greater.

CHOIR SINGING.—The Methodists are beginning to regard the popular choir singing an innovation, and are about turning it out of church, that all the people may join in this praise and service to God.



## Partridge & Brittan's Publications.

Our list embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be used hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of THE SPIRITUAL TELEGRAPH.

Postage on Books, if prepaid, is one cent per ounce; two cents per ounce if paid at the office of delivery. Persons ordering books should therefore send sufficient money to cover the price of postage.

### Lyric of the Golden Age.

A poem. By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven," and "Lyric of the Morning Land." 417 pp., 12mo. This last production of the revered author possesses the most exalted merit, and the work extends to ten thousand lines. In this great poem, the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. This Lyric is transcendently rich in thought, splendid in imagery, instructive in the principles of Nature and religion, and at once commends itself as the most desirable Gift-Book of the season. Just published. Price, plain boards, \$1.50; gilt, \$2; postage, 20 cents. PARTRIDGE & BRITTAN, 343 Broadway.

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### The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers, is devoted chiefly to an Inquiry into the Spiritual Nature and Relations of MAN. It treats especially of the Philosophy of Vital, Mental and Spiritual Phenomena, and contains interesting Facts and profound Expositions of the Physical Conditions and Manifestations now attracting attention in Europe and America. This volume contains, in part, the Editor's Philosophy of the Soul; the interesting Visions of Hon. J. W. Edmonds; Lives and Portraits of Seers and Eminent Spiritualists; Fac-similes of Mystical Writings in Foreign and Dead Languages, through E. P. Fowler, etc. Published by PARTRIDGE & BRITTAN. Bound in muslin, price, \$2.50; elegantly bound in morocco, lettered and gilt in a style suitable for a Gift-book, price, \$3.00; postage, 34 cents.

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### The Spiritual Telegraph.

Volume I, a few copies complete, bound in a substantial manner. Price, \$3.

### The Tables Turned.

A brief Review of Rev. C. M. Butler, D.D., by Rev. S. B. Brittan. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents. Postage, 3 cents. If purchased for gratuitous distribution, the price will be at the rate of \$12 per 100, if 25 or more copies be ordered.

### Physico-Physiological Researches.

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### Brittan and Richmond's Discussion.

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S. B. BRITTAN will devote a portion of his time to giving Lectures on the facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive, and Philosophical-Theological and Practical Subjects. Address Mr. Brittan, at this Office.

REV. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is now in this city, and may be addressed care of this Office.

WILLIAM FISHER, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audience. Address, care of Partridge and Brittan, at this Office.

MISS C. M. BEBEE, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of PARTRIDGE & BRITTAN, his Office.

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MISS A. W. SPRAGUE lectures under spiritual influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address Plymouth, Vt.

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MRS. B. F. HATCH (formerly Cora L. V. Scott), is a Trance-Speaking Medium whose poetic and philosophical discourses have attracted large audiences and given high satisfaction. Address Dr. B. F. Hatch, 809 Fourth Avenue.

A. E. NEWTON, Editor of the New England Spiritualist, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address No. 15 Franklin-street, Boston, Mass.

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# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## The Principles of Nature.

### STRICTURES

ON THE WORK OF COUNT DE GASPARIN, ENTITLED "SCIENCE VERSUS SPIRITUALISM; OR, A TREATISE ON TURNING TABLES."

BY DR. HARE.

The results of this investigator fully sustain those of the same low, mechanical kind narrated in my work—not only so far as respects the movements without contact, but likewise those which are obedient to the dictation of the operator. Of these, one has been republished in my work, which I here subjoin in the language of the author:

"M. Agénor de Gasparin, one of our most sedate philosophers, writes what follows in *La Gazette de France*: 'I will not insist on this point. The phenomenon of rotation, if alone, would not appear to me entirely satisfactory. I am mistrustful, though not an academician; and I admit that it may be possible (at a pinch,) that a mechanical impulsion might be communicated; but the rotation only serves to present other phenomena the explanation of which it is impossible to refer to any kind of muscular action.'

"Each of us, in his turn, gave orders to the table, which it promptly obeyed; and I should succeed with difficulty in explaining to you the strange character of these movements; as, for instance, of blows struck with an exactness, with a solemnity, that fairly frightened us. 'Strike three blows; strike ten blows; strike with your left foot; with your right foot; with your middle foot; rise on two of your feet; on only one foot; remain up; prevent those on the side raised from returning the table to the floor.' After each command, the table obeyed. It produced movements that no complicity, involuntary or voluntary, could have induced; for we afterward tried in vain to place it on one foot, and keep it there by the pressure of the hands, but it resisted incontestably the efforts to press it down.

"Each one of us gave orders with equal success. Children were obeyed as well as grown persons.

"Still more; it was agreed that the requests should not be audible, but merely mental, and whispered to a neighbor. Still the table obeyed! There was in no instance the least error.

"Each person desired the table to rap the number of years of his age; and it gave our ages as indicated only in our minds, endeavoring, in the most curious manner, to hurry when the number was large. I must own, to my shame, that I was rebuked by it, for having unintentionally diminished my age; the table gave forty-three, instead of forty-two, because my wife, with a better memory, had thought of the correct number.

"Finally, having continued these experiments more than an hour, at which the neighbors and the servants of the farm were present, I felt that it was time to stop. I requested the table to rise; to rise again, and turn over on my side, which it did.

"Accept, gentlemen, the assurance of my best consideration,  
"A. DE GASPARIN."

Count Agénor de Gasparin is, as stated in the introduction to his late work on "Turning Tables," the author of a treatise "on the general interests of French Protestantism," in two volumes, octavo; and also of one entitled "Christianism and Paganism," being avowedly a zealous Protestant believer in the Gospel. Under these circumstances, this distinguished writer entered upon the investigation of the Spiritual Manifestations, with a pre-determination to believe nothing respecting the other world, or its inhabitants, which did not comport with his previous sectarianism. Thus, while quite free from that academical big-

otry which is made by him the subject of satire, as well as the object of refutation, he is himself the abject thrall of Scriptural bigotry. The nature of his studies not being such as to render him sensible of the utter discordancy of the phenomena witnessed by him, with those which could arise agreeably to the well ascertained laws of motion, or the characteristic attributes of electricity, he makes no allowance for any other educational impressions than those inculcated in his own mind. Hence the investigation of Spiritualism was pursued by him with eyes and ears open to facts inexplicable by physical science, while blind and deaf to any evidence inconsistent with his religion.

De Gasparin was consequently incapable of appreciating the absurdity of ascribing the mechanical movements of ponderable masses to the volition of mortals, without the intervention of muscular assistance, when even with that assistance, the movements in question could not be accomplished. Thus, if a medium girl sit near, quite motionless, without touching a table, a man standing thereupon may be jumped to a tune, though in the absence of the medium, a man of twice her strength could not produce the same result by the aid of his will and muscular strength combined!

Nor can the medium effect this, her will operating directly through her own muscles, unless aided by a Spirit, whose presence may be manifested by tilting or rapping, and alphabetical communication, of which the medium can not be the source, since it would require a knowledge which she does not possess.\*

The incapacity to judge of the bearing of true science upon the manifestations observed by the author, is no less apparent in the translator of the work under consideration, who has ventured to emblazon his ignorance by superadding to the title of the work in question, "*Science versus Spiritualism*."

Having thus dubbed the work with a name antagonistic to the title, "*Spiritualism Scientifically Demonstrated*," I call upon the translator to show where the science is to be found which he thus makes the antagonist of Spiritualism. Let it be pointed out in what part of the translation the science is displayed, which is to deprive my work of the efficacy which its title claims.

Though De Gasparin may be a learned man, I will undertake to show that it was his ignorance of science which prevented him from perceiving that while he was striving to expose the bigotry of the academicians, he was unconsciously employed by the in-

\* Though my own powers as a medium, are too low to cause any movement in my Spiritoscope without actual contact, the harder I bear upon it perpendicularly, the more rapidly it moves in a horizontal direction; and when with the aid of a Spirit-friend thus moving it (by way of exercise, in obedience to the advice of the Spirits, to improve my medial power), the withdrawal of the Spirit is instantly perceived by the arrestation of the motion. Any Spirit who may be present, and may wish to communicate, soon after I lay my hands on the base-board, causes the index to point to the initials of his name. That this is not the result of my will, is evident, since sometimes, instead of the Spirit whom I expect, another reports himself, by causing the index to point to the initials of his name.

habitants of the Spirit world, to furnish evidence tending to relieve mankind of that Scriptural intolerance and bigotry of which he was himself the willing slave.

His choice of a title comports with the narrowness of his views. Agreeably to the observations of the Count, as stated by himself, tables tilt, move upward, side-ways and end-wise, ten times where they turn once. Nevertheless, "*Treatise on Turning Tables*" is selected for the prominent title of his work. This is the more objectionable because tables, as well as other bodies, have been in numberless instances subjected to a mysterious rapping which enables intellectual communications to be obtained, clearly independent of the mind of any mortal. Not being liable to the inference that they may be due to involuntary muscular action, these rappings afford a more unquestionable evidence of the agency of Spirits than table turning; yet they are overlooked in the titular designation.

But, as above stated, rapping is not confined to tables, nor are any of the phenomena. The association of the manifestations with tables has not the smallest bearing upon the rationale, which is, of course, just the same, whether, without any perceptible cause, a table be turned or be made the means of rapping.

After the first three months of my investigations, having contrived instruments upon the principle of those described and illustrated by engravings in my work above mentioned, I employed them in my investigations, and scarcely ever resorted to table moving of any kind, as the means of intellectual communication with Spirits.

I stated the subject for the consideration of the meeting at Albany, in these words: "On movements and sounds produced in ponderable bodies, which have not been traced to any physical cause." Evidently nothing caused the association of the manifestations with the tables but their superior accessibility and convenience in using.

But while wide awake to the bigotry of the academicians, and not deep enough in science to appreciate the insuperability of their objections to his nominal rationale, merely a *vox et preterea nihil*, this apparently noble, worthy and pious gentleman concentrates his attention upon one phase of Spiritualism. He occupies himself solely in proving and examining those phenomena which result from the agency of media and Spirits of the lower spheres; being quite regardless of alphabetic communication, which is the only mode in which the higher Spirits hold direct communion with mortals.

From his religious faith, pre-resolved to decide against the agency of Spirits, the learned Count has not directed his attention to the use, nor to improvement of the means, of intellectual intercourse. To none of his Spirit relatives is the opportunity given of communicating with him freely; it is assumed that whatever he has not been enabled to witness must be impracticable. By him, as well as other distinguished investigators, the erroneous conclusion is formed, that because in many instances nothing can be learned which is not known to the medium, this must be the case universally. Accordingly it is inferred by him,



that in a page unseen by the media employed, nothing can be spelt through them. Yet according to my experience, French was translated through a medium who was ignorant of that language, when no other person was present beside the medium and myself, *the page being unseen by either.*

The vaunted "*science*" which in the trial of Spiritualism before the tribunal of the scientific world, is to disprove the agency of our departed immortal friends, in Spiritual manifestations, is comprised in this gratuitous hypothesis, that the phenomena are the result of the will of the mundane inquirer acting through a fluid upon the bodies affected. It is assumed, of course, that any Spiritual manifestation, must be the creature of the inquirer's volition, and can have no characteristic which does not owe its existence to his volition. But it appears from the letter of De Gasparin above quoted, that the *rapidity* of the rapping being very reasonably in proportion to the number to be indicated, was so little the effect of the will of the Count, that he deemed it "*curious*" that it should be thus regulated. Had the rapping been made by his knuckles through the direct effort of volition, would any person have thought it curious that it proceeded faster or slower? Would not the diversity of speed have been ascribed to the whim or the judgment of the rapper? We are not told that the process was quicker or slower, as the Count willed it to be quickened or retarded. It was ascertained, *publicly*, at Sanson-street Hall, that none of the inquirers could control the rapping.

Again while the Count willed that forty-two raps should be given to indicate his age, forty-three were given, "*because his wife's memory was better than his.*" Yet the Countess was not the inquirer, and of course, according to the hypothesis, could not have controlled the issue. Moreover, if there was no other intellectual being to choose between the conflicting impressions of the husband and wife, wherefore was the true number chosen from the mind of the one, in preference to that which was erroneous, in the mind of the other?

De Gasparin seems never to have got rid of the notions that the manifestations require a circle of persons forming a chain. In point of fact, the most striking results, whether mechanical or physical, which I have obtained took place, when beside the medium and myself not more than from one to three persons were present. The manifestation at Cape Island was obtained through my own hands, when no other mortal was present.

I mentioned at Albany, before the association for the advancement of science, that on the 26th of February last, I entered the house of Mr. Maxwell, No. 2 Hibbert-street, Philadelphia, and found only a girl and her mother within the front room; that soon after I was seated, a dining-table began to move without any contact by either of the three mortals present, and that on my seating myself on the table, my legs not touching the floor, it jumped me to a tune.

This statement occasioned a titter among some ignorant, self-sufficient boobies who heard it. After my return to Philadelphia subsequently to my trip to Albany, Mr. Richard Yeadon, editor of the *Daily Courier*, Charleston, S. C., called on me and requested ocular evidence of movements without contact. Accordingly, I accompanied him to Maxwell's. There was no one present but the mother and daughter, as on the occasion of my former visit above mentioned. Seating ourselves at the table, rapping commenced. I requested Mr. Yeadon to rap on the table any number of times, and that it would be found that his rapping would be imitated exactly. This he found to be verified, whether the rapping was made regularly, or so as to beat the time of any tune. Meanwhile, there was no contact with the table on the part of the medium, a girl about 17 years old, or the mother. Mr. Yeadon was then requested to stand upon the table. Accordingly he mounted into that position. Forthwith it began to jump him, so that he appeared to keep on his feet with difficulty, and varied the jerking with any tune that he sang.

Lastly, various inquiries were made which were answered through the alphabet, according to the usual process.

In the manifestations thus described, no circle was formed, and they were all performed with light sufficient to read by.

De Gasparin sneers at the academicians for their disbelief of the manifestations adduced by him, although supported by a mere nominal explanation, "that there is a fluid," "a force," "an agent," through which, without muscular contact, a man acts upon ponderable bodies without any consequent reaction against himself, with more force than he could with the combined influences of his will and his muscles.

This is alleging that there is a fluid, or a something, that enables human volition to overcome gravitation, or *vis inertia*, without any reaction.

The most plausible defence for this idea is its accordance with the explanation which the Spirits give as to their agency in table-moving. They assert that they move bodies by their volition, this being assisted by an emanation from the medium. But this fact is utterly inexplicable by *any science existing among mortals*; since, admitting the mysterious competency of the emanation to become an instrument to the Spirit's will, it does not explain how a Spirit having no ponderable efficacy in respect to mundane bodies can thus influence them by any means whatever. There appears an absolute necessity that *vis inertia* and gravitation shall be nullified, if not counteracted. The law that reaction follows action, does not hold good in these manifestations. This being the fact, is it not vastly more reasonable to suppose it due to the agency of Spirits than to that of mortals? Nothing is more contrary to universal experience than the nullification of weight, or *vis inertia* by the latter, while as respects the Spirits we have had no evidence of similar incapacity; and since the power of nullifying, as well as creating, the properties in question, must belong to God, it has not appeared unreasonable that his angels have been endowed therewith to a proportionately minute extent.

The all-important process of weighing is an illustration of the perfect equality of reaction with action. If instead of balancing any weight in one scale by an equivalent in the other, we fasten one scale, while weightless, to the floor, do not the chains or strings suspending the scale undergo precisely the same tension as if two equal weights be employed so as to produce the usual indication of equiponderancy?

If a rope be suspended from one end of a scale beam or balance, when a man has by means of it lifted himself from the ground completely, will not his weight be determined by the number of pounds which will, when suspended from the other end of the beam, prove a counterpoise? Is it not clear also, that when by pulling at one end of the beam any person should raise any smaller weight, he must be partially drawn upward proportionally to the force with which he pulls downward, of which the counterpoising weight becomes the measure.

Obviously, whether reaction between the man and the weight be accomplished by pulling or by pushing, the results would be similar. The substitution of any other intermediate competent means of reciprocal influence between the man and the counterpoising weight, would make no difference. Count De Gasparin's rationale, therefore, does not explain the movements and rappings without contact, by suggesting the interposition of a fluid or any agent between mortals and the bodies moved.

In the case of rappings, how could any fluid, while so subtle as to be impalpable to our senses, produce upon tables, or any other hard bodies, sounds like those which can otherwise only be produced by rapping or tapping with some hard body?

Thus, as respects the powers of material beings or Spirits in the flesh, weighing, which is the most perfect process for determining the relative weight of ponderable masses, is the result of a law which conflicts with the inference that mortals can by any means move ponderable bodies without a corresponding equivalent opposite influence upon the mortal frame.

With respect to the reason displayed in the manifestations, that this does not depend on any mortal present, has been shown by the fact, that the reasoning displayed is such as could not be exercised by any mortal so situated as to have been the source of it.

There is a manifestation which has been repeated successfully through various media, especially Redman, Mrs. Coan, and Conklin, in which the names, place of residence, and diseases producing death, dates of birth and death of various individuals in the Spirit-world, are secretly written upon as many scraps of paper containing the instructions thus made. The whole of the scraps are first rolled into indistinguishable pellets, and then accumulated into one heap. Then each being, in succession, separately taken from the heap, if any Spirit whose name has been written, as above stated, be present, the paper whereon the name has been written, and all those containing any particulars respecting the Spirit, will be thus indicated by rapping, as the papers on which they are indited are produced in succession.

This species of manifestation has been given to a great many inquirers satisfactorily, and among others to myself; and I am sure that it was not by any effort of my reason, or will, that a successful issue was attained.

This test was lately repeated in public in New York before the Mechanic's Philosophical Society. The results were such as I have described in various instances, as recorded in the *SPIRITUAL TELEGRAPH* for December 13, 1856. Of one of these I quote the subjoined:

Mr. Whitman then took a seat at the table, and wrote five names of persons who had departed this life, on as many slips of paper; then five relationships on five other papers; also the ages of the five persons on other five papers. On another slip of paper he wrote five towns and cities where the five persons died; on five other papers the causes of their deaths. All these papers were rolled together so that no person could tell what was written on any one of them. Then the Spirit was asked to indicate by tipping the table, the five papers which corresponded to the same Spirit, that is, the name, age, relationship, place of death, and cause of death. Each paper was taken up separately, and five of them were accordingly indicated by the Spirit, which were laid aside, and on opening them afterward, they were found to correspond to one of the persons, except one paper, which was discovered afterwards to have been taken up accidentally from other papers than those indicated by the Spirit. Then the whole of the papers were mixed and accumulated together again, and the Spirit was asked to indicate the paper which belonged to the series, which it did, thus making the series complete.

Mr. Whitman then announced, to the audience, that he had never before seen the medium, and that his questions were all answered correctly.

In this process, the rappings can not be governed by the volition of the medium who is ignorant of the particulars; nor can the inquirer regulate them if he tries. It was publicly shown, at Sanson-street Hall, before a meeting, that the raps could not be counteracted by any person who tried to influence them.

These manifestations succeed at times much better than at others, according to the state of the medium, and other conditions. Were they the result of any jugglery, they would succeed uniformly.

In the translation of French, when neither the medium nor myself, nor any other mortal, saw the page, opened at random when the book was inverted, how could any mortal volition be concerned, especially as the medium did not understand French?

But the message borne for me by my Spirit-sister, from Cape Island to Philadelphia, so as to put four people in motion, at the distances of nearly one hundred miles, within two and a half hours, is a fact which was entirely beyond the reach of the process which we owe to the genius of De Gasparin, cramped and stunted by religious faith.

For those readers who have not read of that manifestation, I subjoin it in a note, as published in my lecture at the Tabernacle, in New York.\*

Yet, that the phenomena are due to Spirits is denied, because they do not harmonize with Scripture. De Gasparin is one of those who can swallow scriptural camels, yet strain at spiritual gnats.

But, as Scripture rests upon human testimony, it can not set aside testimony of the same kind equally reliable; still less when the one is from living witnesses of unimpeachable character, and the other consists of the recorded hearsay testimony of persons who lived more than eighteen hundred years ago. Moreover, this ancient testimony has been handed down to us through a priesthood which, according to Bishop Hopkins, was for 700 years wicked in the extreme. (See my work, 1296 to 1307.)

While denying the efficacy of all the testimony in favor of spiritual communication which does not accord with Scripture, De Gasparin satirizes the Academicians for disbelieving his facts, although when in obedience to the restricted view permitted by his creed, he admits that they can not be sanctioned by those savans without the violation of a law which has been verified, agreeably to sublunary experience and astronomical observations, from the age of Archimedes down to the present era.

\* While at Cape Island last summer, being by means of the Spirit-oscope in reiterated communion with his Spirit-sister, on the 3d of July, at one o'clock, she was requested by him to go to Philadelphia, and ask Mrs. Gourlay to send her husband to the Philadelphia Bank to ascertain on what day a certain note would become due. It was at half-past three o'clock when the answer was returned. When he reached Philadelphia, upon inquiring of Mrs. Gourlay whether she had received a communication from him, she replied, "Your Spirit-sister came and interrupted a communication from my mother to my brother and myself, and said that we must send to the bank and ascertain when your note would become due. Accordingly, my brother and my husband went to the bank." The clerk of the bank confirmed the statement as to inquiry having been made, and as to the time the note became due. Thus at Cape Island, about one hundred miles from Philadelphia, he had, in two hours and a half, put four people in motion in Philadelphia.



It will not be expedient here to enter farther into the question whether the evidence of Christianity is to overrule that of our reason and observation. Scriptural dogmas have been used to check various steps in human knowledge, but has had to succumb before the growing strength of scientific investigation. Such will, I hope, be the result in the instance under consideration, though all educated in the same impregnable faith with the author, will naturally take his part.

But while differing both from the Academicians, and from Count Angenor De Gasparin, it seems to me that of the two, the former have a much more justifiable ground for their incredulity, since theirs would be deemed sufficient by all persons well educated in natural philosophy, whatever may be their religion; while the Count will have the support only of his own sect.

Even the Roman Church has admitted that the manifestations on which Spiritualists rely, demonstrate an intellectual agency independent of the mortals by whom they are observed. Consequently, as any other view would be as inconsistent with Catholicism as with Protestantism, they ascribe the manifestations in question to Satan and his imps. Accordingly, the convocation of Spirits by whom my father's account of the Spirit-world was confirmed, were so many imps, I presume Satan himself personifying Washington, who headed the group. It is a little surprising that Satan should, through my paternal instructor and his endorsers, ignore his own existence; such a being not being recognized by the Devils personating my spiritual informants! But if Satan can personate Washington, why may he not have personated Jehovah? Wherefore may not the idea of the preference given to the seed of Abraham, and the pretended authority to deprive ten nations both of their lands and lives, have proceeded from Satan? Is it not more likely that it was Satan who accompanied David when he plundered and massacred three Pagan tribes, taking care not to leave a tongue to tell of his wickedness, so that he might deceive his friend, King Achish, into the idea that the resulting spoil was obtained from the Israelites? Is it not more consistent with the Romish explanation that David was patronized and accompanied by Satan, personating Jehovah, than by the benevolent Creator of a hundred millions of solar systems? (See my work, note to 109.)

#### UNIVERSOLOGY.

NUMBER SEVEN.

BY STEPHEN PEARL ANDREWS.

I before stated that there has been in the world no discovery of a Unitary Science, and even no conception of such a Science in the sense meant by me. This statement may seem too broad until the distinction between Philosophy and Science is more accurately pointed out than it has heretofore been. Certainly the conception of the possible Unity of Human Knowledge has existed in the world from Plato to Hegel, and has prompted the efforts of all the Philosophers to discover it, and to bring all the Sciences within its sweep. The defect in their apprehension has been the want of an adequate conception of the Nature of Science, and of the difference between the Philosophical and the Scientific Standpoint and Drift; in their belief, in a word, that Science is merely a continuation into details of a System of Primordial Principles, which taken, on the other hand, in their Generality and consequent Vagueness, constitute Philosophy. It has not been perceived that Science, instead of being a mere extension of Philosophy into Details, is, itself, an Independent System of Principles, beginning in an opposite view of the Universe from that which Philosophy assumes, and proceeding wholly in a counter-direction; that it has its own General and Universal Principles, which, when systematized, constitute Universology (in the Special and restricted Sense of the term, that which excludes Philosophy), Universal Principles which are not the same as the Universal Principles of Philosophy, except in the way of a correspondence, which does not obliterate their essential difference. On the other hand, Comte and the Positivists are wholly wrong in excluding Philosophy from the scope of Subjects worthy of occupying the Human Intelligence. They are right merely in excluding it from the domain of Positive Science, and right in that only until Positive Science shall have culminated into a Universology, which shall first exhaust the application of its own Principles and then embrace Philosophy by reversing its method and returning by a different channel to its own fountain.

The difference between Philosophy and Science is this: Philosophy

seeks to plant itself at once, by its own Intuition, at the Origin of Things, the central Unity of the Universe, which it finds in God or the Human Consciousness, or in a World-Spirit, and to proceed from this Unity outward to the multifariousness of the Actual Universe; that is to say, in the order of Creation or Development; and hence in the Historical or Natural Order. The Drift is, therefore, Deductive, with all the faults of the Anticipative or Hypothetical Method, *except in so far as it shall be proven, in the end, that this Primary Intuition is itself a reliable factor of Human knowledge.* The order pursued is from the assumed Centre, outward to the Circumference of the Universe; or from ONE to TWO. Centre is a single Point, and corresponds with UNITY; Circumference is a succession of Points, and corresponds to PLURALITY (of which TWO is representative). Science, on the contrary, plants itself in the midst of the Multifariousness of Things and Facts or Phenomena in the Actual Universe, observes and generalizes them until it discovers the Law of their Differences, which line is the base on which it erects its whole superstructure. Science begins, therefore, in the Circumference or outermost parts of the Universe, in the PLURALITY or TWO, and proceeds inward and upward to the Centre, or ONE.

If we conceive of the Universe, as a Pyramid or Cone, Philosophy assumes to soar at once to the apex, and descends thence to the lowest and outermost portions of the structure. Science, on the contrary, modestly confesses itself positioned on the earth, unable to soar or rise otherwise than as it discovers steps to conduct it upward and inward toward the apex. The Positivist denies that any one has the power to soar or to ascend otherwise than by his steps. It might be more modest in him to assumethat he has not, and to await the proof that others have. Intuition, and the Internal Set of Senses, with all their accomplishments, are ignored by him; and, it must be confessed, that this short method of coming at knowledge has not heretofore proved itself very reliable, and will not, as I have said, very clearly understand itself until it is interpreted to itself scientifically.

The Philosophic Drift is then from the Organizing Mind or Inner Principle of Movement to the Outward Product; from Cause to Effect, from Mind to World; the Scientific from Effects to Causes, from World to Mind—the former the Natural or Historical Order, the latter the Logical. The Natural Beginning is a Point (a center); the Logical a Line (a Circumference)—the movement from the former Divergent, to the many Points of Circumference—Radiating; that of the latter Convergent—to the Single Point or Center—counter-radiating.

POINTS are representative of ATOMS, of which SUBSTANCE consists. The POINT corresponds, therefore, to SUBSTANCE. LINES represent LIMITATION, which constitutes FORM. The LINE corresponds, therefore, to FORM. The Point and Line are the lowest Elements of Geometry or Concrete Mathematics. POINT corresponds to ONE; LINE to TWO; ONE and TWO are the lowest Elements of Abstract Mathematics or Calculation. The Procedure from Point to Base Line is therefore correspondent with that from ONE to TWO, and is hence in the Natural or Historical Order. The Center of a Circle as a Point corresponds to the Apex of a Cone, and the whole or any portion of the Circumference of the Circle corresponds to the Base of the Cone (which, in surface view, is a Horizontal Line merely.) The Procedure from the Circumference of a Circle to its Center, or from the Base of a Cone to its Apex, is, therefore, Counter-Natural or Reflected, corresponding to that from TWO to ONE, while yet it is the Logical Order; and the Logical is the Scientific as the Natural is the Philosophic, Order.

The Center is the Inmost of a Circle; the Apex the Upmost of a Cone (or the Downmost of the Inverted Cone, or the Cone in its unnatural Posture.) Circumference is the Outmost of a Circle, and Base-Line the Downmost of a Cone. Upness corresponds, therefore, to Inness, and Downness to Outness. If a Cone be viewed from above, the Apex is seen as the Center of a Circle, and if a Cone subside to a Level, that which was Apex becomes Actual Center.

The Point represents the Atom, the least real Element of Being, and corresponds to Substance, which, without Limitation, is Unitary and Infinite. The Line represents Limitation, and corresponds to Form in its largest sense, including all the Proportions and Dimensions of Matter; hence to the Finite or Limited, as distinguished from the Infinite or Unlimited.

The Line being Limit, is Law, since that which limits, restrains

and prevents unlimited Freedom and Expansion outward to the Infinite, is essentially law. Lines are that which limit or separate the atoms of which matter is composed, and without which a Single Atom would fill Immensity or Unlimited Space. The Greek *Log-os*, whence we have the terms *Logic* and *Logical*, and the terminations in *-log-y* in the names of the Sciences, is the same word originally with the Latin *Lex* (*Leg-is*) meaning Law, and the same again as the English word *Law*. All are related to the verbs to Lay and to Lie, and to the noun Line (the Normal Line among Lines being the Horizontal or Base Line, which Lays or Lies). This last Etymology is aided by the German, in which *Lieg-en*, to Lie, preserves the primitive *g* of the root *Log*, or dropping this and retaining the terminational *n*, instead, gives *Lin-ie* for *Li(eg)e-n-ie*. *Logical* means, therefore, that which relates to Law, the Laws of Nature, generally, and hence to Lines, since Lines are the Laws or Limits which restrain and prevent the otherwise Infinite Expansion of substance.

Science is that which investigates the Laws of Nature, or begins in the Laws of Nature or Lines, and strives to go backward, from a knowledge of Form to those of Substance—the Logical Order. Philosophy is that which investigates Substance itself directly, or begins with it, and attempts to evolve or deduce from it the Laws which govern its development—the Natural Order. I shall now be understood when I affirm that while attempts have not been wanting to establish the Unity of all Human Knowledge, from the Philosophical standpoint, and by the Historical, or Natural—which we also now see is the Philosophical Order of Procedure—and while these Attempts have, in fact, constituted the whole of the world's philosophizing, no attempt has been made to establish the same Unity from the Scientific Stand-Point, and by the purely Logical, which is also the Positivist Method of Procedure; and that no distinct conception has ever been had of any such effort. My undertaking to constitute a veritable Universology, which shall be a Positive Science inclusive of all the Positive Sciences, and holding to them the relation of General to Particular, is wholly different from the undertakings of Plato, Schelling and Hegel, for example, to educe a similar unity from Philosophy. I begin in the Outer World of Obvious and Palpable things in their Multiplicity, and in the Laws which regulate their Co-existences and Successions; in the Numbers of Arithmetic, ONE, TWO, THREE, in the elements of Geometry, POINT-LINE, SURFACE, etc., and gain my introduction to the inner and higher world through this external entrance-way. They begin in the obscure region of the *ms* and the *nor ms* of Pure Being and Phenomena, etc., etc., and attempt to work out from that hidden center to the External Light. I do not neglect their thought, but include it, but always from the outer Stand Point of vision and by the reverse Process—the Logical or Scientific, instead of the Natural Order.

How, then, does the Metaphysician differ from the Mystic, since both strive to make Substance or Reality the subject of their investigation, rather than the Positive Laws of Nature. They differ in this, that the Metaphysician seeks to arrive at his Stand-Point by analyzing the inner world of Consciousness through his Intellect, so that he uses the Instrument of the Scientist, and is so far related to him. It is the Abstract Substance which he seeks to know. The Mystic directs his attention either to the Inner World of Consciousness (the Subjective Mystic), or to the Outer World of Nature (the Objective Mystic), and seeks to penetrate either, not by his External Intellect, but by Intuitive or Direct Knowledge. It is Concrete Substance which he would fain cognize. His Instrument is wholly different from that of the Metaphysician and the Scientist. These characters are, however, often blended. Swedenborg is Metaphysician and Scientist in his writings previous to his "Illumination," and both Subjective and Objective Mystic afterward. Schelling is the most of a Mystic among the technical Metaphysicians. Kant is very purely Metaphysical, as Comte is purely Scientific. Integralism will combine, classify and exhaust the several methods of all.

MARTYRDOM in the past tense, is madness in the present. So thinks society—and if society should not think so, martyrdom would cease to be what it is. The martyr belongs to history, not to passing life. It takes the interval of one whole generation before his reputation for obstinacy mellow down into firmness. Time canonizes him—and the circle of glory which environs his head can be discerned only at a distance. When a man's self-sacrifice flashes unpleasant conviction into the eyes of his contemporaries, he is a troublesome fool—but when he and they have passed off the stage, and his character is submitted to others for judgment, he is recognized as a martyr.—*The Nonconformist*.





# SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, APRIL 18, 1857.

## VALEDICTORY.

FIVE years have elapsed since this paper was projected—years marked by many important and startling events which will live in the world's memory and in history. But the occurrences of deepest import are seldom or never signalized by the general observation of mankind. The events most likely to arrest attention are such as are invested with the pomp and glare of external circumstance, and which enchain the popular mind rather by the noise of their coming than by their profound significance and permanent consequences. Hence, while the schemes and movements of political parties and hostile armies are objects of general attention, many people are seemingly all unconscious of the wider, deeper and more lasting revolutions in the realms of mind, and which silently but rapidly mold into new and higher forms the faiths and philosophies of the world.

Among the events of the last five years I can not but regard the complete inauguration of the Spiritual Idea and Reformation as of all others the most important. Within this period Spiritualism has taken form and commenced to exercise a powerful influence over the human mind. During these years the writer of this article has, from the very nature of his occupation, enjoyed almost uninterrupted intercourse with the friends of the Spiritual Movement in every part of the country. Through the medium of this paper we have often met in spirit, and while to me these periodical interviews have been fraught with no little pleasure, I trust they have not been wholly devoid of interest and profit to the reader.

But in this relation my work is accomplished. I have at least labored with an honest purpose, but with what degree of success others have an undoubted right to judge. Some of the best years of my life have been unreservedly devoted to the inculcation of the principles and precepts of the Spiritual Philosophy. Had the acquisition of wealth, or the possession of what the poet calls "the bubble reputation," been chief among the objects for which I have lived, I should be forced by the stern realities of the present hour, to regard this life as little less than a failure; for while the constant labor of eleven years has left me "neither purse nor scrip," and without a dwelling-place, or so much as six feet of common earth to rest upon, I have been, often and most emphatically, reminded that the world is prone to speak well of those who leave its hoary errors and gigantic wrongs to flourish undisturbed.

But this experience has not diminished my faith in God and Humanity. I am still hopeful that the great heart of the Race will one day be pervaded and warmed by all true human sympathies, and that its inspired mind will yet be transfigured by a sublime consciousness and realization of the Divine life on earth. Till then, it is fit that the living martyrs should wear their thorny crowns. When the adversaries of Truth are vanquished, and the clouds that darken our mortal pathway are dissipated, they will turn to floral wreaths and to bright symbols of living inspirations and divine joys. The fearful temptation in the wilderness of our being; the life-long toil; the soul's bitter ordeals, wherein the vital currents are dissipated in the agonizing and bloody sweat—all, all must end. To the brave and good they all terminate in victory—if never before—at least when life's battle is over. The true man can not fail or be subdued in his struggle with the powers of the world; for to such even death becomes the triumphal arch through which Angels lead the unshackled spirit to their divine repose.

I can not allow this occasion to pass without a brief acknowledgment of my indebtedness to many able correspondents who, for five years past, have contributed to lighten my own labors. My thanks are likewise due to many public journalists, for the respect and courtesy which has so uniformly characterized their allusions to myself. And now it only remains for me to take leave of the readers of this paper—except so far as I may yet be permitted to address them through other channels of commu-

nication. In vacating the editorial chair of the TELEGRAPH, I beg to assure them, that I shall carry with me a grateful sense of their kindness, and the pleasing hope that our intercourse may be renewed hereafter.

S. B. BRITTAN.

I deeply regret the combination of circumstances which has led to the amicable dissolution of the copartnership heretofore existing between Brother Brittan and myself; but since this event seems to be in consonance with the behest of the higher Power, I cheerfully submit, thankful for the preservation of fraternal sympathies, and with a heart overflowing with good wishes for the success of our Brother and co-laborer, in every sphere of future usefulness he may enter.

In assuming the unsought, but increased responsibilities this event has imposed upon me, I am thankful in being able to acknowledge indications that it has been guided by superior wisdom, and am grateful, also, for the friendly advice and assistance given and promised by many of the more prominent and influential co-laborers in the glorious cause of Spiritualism and Humanitary Reform.

CHARLES PARTRIDGE.

## CONVERSIONS TO CATHOLICISM.

THE New York Tribune, of April 7th, has the following:

We learn from *The Catholic Telegraph and Advocate* of the 4th inst., that Dr. T. L. Nichols and Mary Gove Nichols, of Free-Love notoriety, were baptized on last Sunday afternoon, in St. Xavier's Church, Sycamore-street, Cincinnati, by the Rev. Father Oakley, Rector of the College, having been duly converted to the Catholic faith. With them were also baptized a daughter of Mrs. Nichols by a former husband, and a Miss Hopkins, of the Yellow Springs institution.

From the following paragraph in *The Telegraph*, it appears that the Spirits were the instruments that effected these wonderful conversions:

"It is not a little remarkable that on either side of the Atlantic at the same time, the Spirits have advised their mediums, Mr. Hume, at Paris, and Dr. Nichols and family here, to seek salvation through the Church. If they are good Spirits, we can easily see the motive of this advice; if bad ones, they are like those who went out of the possessed, as we read in the Gospel, confessing Jesus Christ."

Dr. Nichols, in the name of himself and wife, has written a retraction of his Free-Love and Infidel teachings, in a letter to Archbishop Purcell, which is printed. The pith of the document is in the following:

"In the infinite mercy of Almighty God, we have been led, by what has seemed to us the direct and miraculous interposition of the Holy Spirit and by the blessed teachings of St. Ignatius Loyola and St. Francis Xavier, to the renunciation of infidelity, and to the humble acceptance of the faith and guidance of the Church. In deep humility and contrition, we submit ourselves to her divine order; we accept what she teaches, and we repudiate and condemn what she condemns. Whatever, in our writings and teachings, and in our lives, has been contrary to the doctrines, morality and discipline of the holy Catholic Church, we wish to retract and repudiate, and were it possible, to atone for."

In presenting this piece of intelligence to the readers of the SPIRITUAL TELEGRAPH, we are influenced by motives wholly impersonal. It is not because Dr. T. L. Nichols and his family have thus exercised their individual rights, for with these no one can rightfully interfere. But it is because the occurrence serves to illustrate a principle. We do not purpose even to raise the question as to whether the Roman Catholic Church is the true church. For all the purposes of our present object, it may be freely conceded, that it is the only door which opens into the kingdom of heaven, and that the Pope holds the key. We desire to confine our present thought to the fact that there are many honest and intelligent people who do not at present think so; and yet the while are on the highroad to that inevitable conclusion, without being aware of it.

Without the slightest disrespect to Dr. Nichols, it may be presumed that within less than three years, no man would have received a prediction of his present theological whereabouts with more incredulous contempt than himself. And yet, through "the infinite mercy of Almighty God, and by the blessed teachings of St. Ignatius Loyola and St. Francis Xavier," here he is; and the practical question to which we would invite attention is, How did he get here? for Dr. Nichols did not take the road along with him, and the same power that propelled him to that result will propel others, who, at present may be as little inclined to any such journey, and as little conscious of having actually begun it, as was the Doctor and his family two years ago. Seated upon the comfortable cushion of his speculative philosophy, he looked out upon the world as a boy may be supposed to look from the window of a rail-road car, and seeing facts and principles as the boy sees fields and fences rushing past him with bewildering speed, concluded doubtless, with the boy aforesaid, that they were running away from him, instead of himself leaving them. Nature, however, does finally come to the rescue

of both these blunders. Landing the boy at last, in the bosom of the family home, she kindly restores to him the consciousness that he has been travelling, and not the fields and fences. Landing Dr. Nichols in the bosom of "Mother Church," she will soon remind him that he also has performed a long journey with wonderful rapidity, while the world of facts and principles around him has remained in statu quo.

What is the motive power by which the Doctor and his family have performed this journey? and what is the capacity for transportation of the road upon which they have traveled? By what assumes to be Dr. Nichols' own statement, the Locomotive in their case, was constructed of what "seemed to them the direct and miraculous interposition of the Holy Spirit, and of the blessed teachings of St. Ignatius Loyola, and St. Francis Xavier." But *The Catholic Telegraph and Advocate* is still more explicit. By that it would appear that "the Spirits have advised Dr. Nichols and family to seek salvation through the church." With this supposed fact as a basis, the character of "the Spirits" who gave the advice, is logically disposed of by a doubt. That is to say, their character is not cleared up at all. "If they are good Spirits," reasons the *Catholic Telegraph*, it is all very well. "If bad ones," they have only damned themselves the more by giving such sound advice. Now that the *Catholic Telegraph* should be thrown off the track by this doubt is natural enough, for "the Spirits" did not leave their cards. Had they done so, there would have remained neither doubt nor difficulty. "The blessed teachings of St. Ignatius" are blessed, simply because St. Ignatius taught, and for no other reason. But all who travel upon the great highway Dr. Nichols is said to have so happily illustrated, are propelled by a Saint far more potent than Loyola, and more worshipful than St. Francis Xavier. His name is St. Authority! Whatever may be the name of a Locomotive attached to any train upon that track, the motive power is a unit, and its name is Authority.

And that road carries many passengers beside Dr. Nichols and his family. He has been preceded by millions, and will be followed by hundreds of thousands. The capacity of the road is unlimited. The conductor asks no questions. Catholic, Protestant, Infidel, Spiritualist—the only condition stipulated is get in, and instantly the steam is up and the train is off. As with every other great thoroughfare, it also has its inns and stations and depots, where travellers may tarry to refresh themselves. In the old days, and long before Authority was driven by steam, history informs us that the people were wont to tarry long, and enjoy themselves exceedingly at these places of refreshment cast up by the side of the highway of Authority—at one time amusing themselves by standing upon one leg on the top of a pillar, at another, shutting themselves up for a year or so in a dark hole, in company with a good ox-goad, and a cup of water by way of solace to their carnal needs, and never coming out except to roast a heretic, or to apply the thumb-screws to a schismatic by way of recreation. And even in later times, so slow was the car of Authority in its motion, that it took the Presbyterians two hundred years, more or less, to get rid of their predilection for damning infants, and the Quakers about as long to relieve themselves of their hats when they sat at meat.

But in these days of steam, the train moves faster. Now, one may take the "Authority Express at 6 A.M., dine at the delightful village of *Freelove*, give your wife to her 'Spiritual companion,' and your children to the county, take any lady who, by reason of talking with her eyes shut, is proved by authority of Heaven to be your 'Spiritual affinity,' and push on to the next station, when you may perchance, be gratified to learn from the same high source that your 'Spiritual affinity' is about to set you adrift by virtue of a supersedeas from Heaven, in consequence of her being lately chosen as the wife of Job and Queen of the Celestial Empire. Or, should this amusement be not exactly to the taste of the modern Spiritualist who travels by the Authority Express, he may fall back on evil Spirits and demoniac infestations. He will find (by authority) Spirits who have been asleep a whole year, and may amuse himself by trying to wake them up. Others will come to him to learn their own names and whereabouts. But perhaps the highest satisfaction will be derived from that numerous class of "unprogressed Spirits" who are so lucky as to apply to him for salvation. They come to him saying they feel miserable, and go away saying they feel better. What higher authority is possible or necessary for this daily dealing out of salvation by wholesale! What higher enjoyment is possible? Alas! only for its brevity



—the train moves on and the passengers having paid their fare through must go with it. And the Authority Express which leaves the city of childhood in the morning, is under contract (if it does not break down) to land its passengers all snug and comfortable in the bosom of the Catholic Church by nightfall. From which it would appear that those who do not want to sleep at that station had better travel by some other train. That train runs *there*, and stops *there*; it can legitimately terminate nowhere else. No matter how long it may delay on the road, there it must stop at last.—The man who yields the guidance of his life and actions to Authority, must necessarily follow whithersoever it leads. But notwithstanding this is so self-evident that all will admit it, the difficulty with many investigators of modern Spiritualism is, that the authority by which they are governed, does not seem to them to be such. If the Devil would but show his hoof, everybody would know him, and would be able to shun him. But he does not often so appear. So of Authority; that which is the most mischievous is that which is disguised. It is not unfrequently veiled from the sight of the investigator by appearing in the form of a "seventh sphere" confirmation of some favorite theory, in which case the mind, during its intoxication of delight, is taken captive before it has time to reflect on the utter absurdity of establishing a *theory* by an *assertion*—that is to say, proving one form of words by another form of words. In and of themselves, mere words or assertions prove nothing. It is only when they form a part of a system of demonstrable facts, or constitute a connecting link between them, that they rise to the dignity of demonstrative evidence, and the investigator who writes this simple truth upon his understanding, will be able to choose his own time in which to join any church or party, and should the time ever arrive in which he should feel it right to do so, he will have the satisfaction of knowing that his authority for what he does, is not in St. Francis Xavier nor in Pope Pius IX., nor yet in the *ninth sphere*, but within himself.

#### "LYING SIGNS AND WONDERS."

We make the following extract from an article in the *Advent Herald*, by M. S. Avery:

Do not the signs of the times speak as with "trumpet tones," that soon He that shall come will come, and will not tarry? Heb. x: 37. Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders. See 2 Thess. ii: 9. This working of Satan is nothing more nor less than "Spirit Manifestations." What are they but lying signs and wonders, wrought by the adversary of souls to deceive and lead them captive at his will?

We answer, they might be anything else rather than what the question supposes; at all events, they are not "lying signs and wonders." Spirit Manifestations claim to signify the presence of the spirits of persons who have lived on the earth, and this claim is fully demonstrated to the natural senses of every person of ordinary observation and comprehension who has investigated the subject. The existence of my kindred and friends, who have relinquished the mortal form, has been made vastly more certain to me than is the existence of M. S. Avery, who claims to have written the communication from which the above extract is taken. To me this communication from M. S. Avery, in point of ability and truthfulness, bears a very unfavorable comparison with those communications I have received from Spirits; and if I am obliged to apply the words "lying wonders" to either, I must in truth apply them to the former.

Some of our modern Spiritualists entertain the theory that Death in itself does not change the habits and moral *status* of the indwelling man or Spirit; others deny this theory on the assumed ground that after the Spirit is freed from his earth form, he at once exhibits more wisdom and truthfulness in his conversations than he did here. This is admitted, but an attempt to reconcile it with the first theory is made on the ground that the Spirit is intromitted into conditions more favorable to truth. It is a debatable question, however, as to how far a man will carry his earthly hallucination and habits into the Spirit-world; but there can be no doubt that the moral reputation of the Spirit-world would immensely improve, if men here would yield their delusions, and lay aside their habits of lying.

There is no "wonder" connected with Spirit manifestations, except to those unfortunate persons who are infidel to the truth of an existence beyond the grave. Those who really believe in a future existence for mankind, can not "wonder" that our Spirit-friends should make it manifest; but they might well "wonder" and doubt, if they did not. The "wonder" to me is,

that persons could have professed to believe in a future existence, and be exercised by "wonder," and have their faith shaken, by evidences of its truth.

Persons disposed to profit by facts, and have *reasons* for their faith, are not generally so bigoted as to ascribe everything which contravenes their predilections, to the "adversary of souls." They are generally consistent, and require as good reasons for such ascriptions as they do for the thing or matter so ascribed. This requirement has saved them from deplorable inconsistencies, states and conditions. *Reason* has indeed saved them from a world of imaginary evils, and taught them that Hell is its antipodes, and Authority the arch-Devil. CHARLES PARTRIDGE.

#### REMARKABLE TESTS.

THE well known Boston medium, J. V. Mansfield, it appears, was originally of a character so "positive," that for a time no manifestations could be obtained in his presence. At length the names of his father and brother were obtained through a medium; and his father informed him, if he would sit for one hour a day, from fifty to fifty-four days, he would himself be developed as a writing-medium. At the same time, the Spirit of his brother said, if he would procure his "old violin," he would play on it.

Mr. Mansfield commenced his patient sittings, and the prophecy was fulfilled on the fifty-second day. He also obtained his brother's old violin from Vermont, and gave it a place on the top of his piano. A seeing-medium, soon after, described his Spirit-brother bending over and thrumming the instrument. Mr. M. asked for sounds, and the violin responded. He then requested that the A string might be struck, and it was done; and next that the E string might be hard sprung, when it was pulled with such violence by the invisible hand, that it broke.

Not long since, among those assembled at Mr. Mansfield's room, were Capt. W., of the Navy, Lieut. McN., of the Army, and a distinguished physician, Dr. R.; when the name of "Emma Winslow" was given. This Spirit stated that she "died in England, March 10, 1857, aged 15 years, 8 months and 10 days." She said that her object was to furnish a "strong test" of the power and willingness of Spirits to communicate with mortals; and that she was a sister of Sarah Winslow, who died at Boston in 1867, aged 26 years, whose grave, marked by a common slate-stone, bearing the above record, might still be found in one of the old burial-places of the city.

On the following day, the search for this grave commenced. It was continued for many hours, until most of the party gave out; and it was only by the persevering efforts of Lieut. McN. that the investigation was finally crowned with success. The stone was found imbedded in grass, moss and earth, the accumulations of almost two hundred years; and on removing the soil some eight inches below the surface, the almost illegible inscription was discovered. It bore date "1867," with the words, "Sacred to ye memory of Sarah Winslow, who died in Boston, aged 26 years. The *Banner of Light* is our authority for these statements.

#### A VISIBLE SPIRITUAL FORM.

Miss L. A. JEWETT, of Haverhill, Mass., writing to the *New England Spiritualist*, among other facts, relates one of the appearance of a deceased friend and schoolmate of hers, in visible form, in the presence of several persons. The interesting circumstance was as follows:

The writer was visiting at the house of her departed friend's father; and in the evening, when the vacant chair, and she who had sat in it and made one of the charmed domestic circle, were the subjects of conversation, raps were heard on the table. The inquiry was made if Nella (the deceased one) was present, and the reply came that she was. The father, it appears, was no believer in Spiritualism and after some further questions, and a communication bearing evidence of the truthfulness of its origin, addressed to her parent, Nella was asked if she would not endeavor to make herself visible. The answer was in the affirmative, when the lights were extinguished, "and the Spirit-form of Nella Clarke," says the writer, "was seen by her father and three other persons, to pass over the table." It seemed to enter a closet near by, the door of which, though locked, gave forth a sound as though it had been opened and shut.

The result of this interesting evening, was the conversion of Mr. Clarke, the father, to a belief in the reality of Spiritual manifestations; and his ranging himself openly on the side of its disciples. When Samuel was called there was no open vision in Israel; but a day of spiritual clear-seeing succeeded. What occurred then to a few of the Jews, seems now occurring to the nations of the whole world.

#### THE INVESTIGATING CLASS.

The class met as usual at [the house of Charles Partridge, on Wednesday evening of last week, the question being:

"What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?"

On this question Mr. Stephen Pearl Andrews read the following paper:

This is another among the most significant and important practical questions which can be asked of, and for the benefit of, mankind. Spiritualists are especially called on to answer it for the satisfaction of themselves and others, from the light of the higher truths which they possess on the subject. To know what are to be the effects of a life well or ill spent in this sphere, upon the development and destiny of the man in all coming time, is a species of knowledge the value of which can not be over estimated. I propose in the present article rather to state my convictions on the subject than to enter into the grounds upon which those convictions rest; let the reader receive my statements, therefore, for what they may seem to him to be worth, according as there may or may not be anything answering to the same faith in his own bosom.

The present life has been properly denominated in our spiritual literature, the Rudimental State. It is that in which life begins, and which bears the same relation to the subsequent life or lives in the spheres which the germ or root of a tree bears to the stem, limbs, twigs, foliage, blossoming and fruitage. *Rudiment* and *rudimental* have an etymological relationship to *radix* and *root*. *Radical* is an adjective from *radix*, and means that which relates to the root. This is, then, the radical world; the world in which are to be discovered and actualized all radical and fundamental truths. *Fundamental* is an adjective from the Latin *fundamentum*, meaning a basis or foundation. The root of a tree is correspondent with the foundation of a house or other edifice. Hence this world, or this life, is the fundamental world or life upon which is to rest for its basis the subsequent superstructure of experience, for the individual and the race, in all worlds, or all lives, hereafter.

This life is likewise to the whole future in the experience of the individual, what boyhood is to manhood; the period of elementary education; the time for laying in the bases of character; for giving the set or cast for the whole future drift of the development of the man. In this relation, therefore, as well as in the more common educational application of the poetical aphorism,

Just as the twig is bent the tree's inclined.

If these preliminary ideas are true, let us see how much they signify. No edifice can be built higher than a true adjustment of its altitude to the breadth of its foundation. When the main elevation of the building has once begun to progress, the building itself has taken form, prospectively, as well with reference to height as breadth, the latter being governed by the former; it is too late then to broaden the foundation, and consequently too late to prepare for attaining a higher altitude at completion. There is, therefore, profound philosophic truth in the ordinary religious exhortation to prepare for death, or, in other words, to prepare in this life for the life which is to follow after death. There is also truth, in a degree which none of us can afford to neglect or overlook, in that other religious dogma that, "as the tree falleth so it lieth," or, in other words, that the eternal destiny of the man is, in an important sense, fixed by his life here. The religionist may have failed to perceive the integral nature of the preparation which is required, affecting, as it does, the moral, the intellectual, and the material development of the individual. The spirit of his faith is true. It remains for us to clothe it in a right form.

The tree which strikes its roots but a short way into the earth can not elevate its branches high into the air. The child that is permitted to pass in idleness the years that should be devoted to the acquisition of primary knowledge, will have always to repent his misfortune. It is of a kind that can never be fully remedied in the future. If such is, then, truly the relation of this world to the Spirit-world, it is madness or idiocy, or, at the best, a most deplorable ignorance, which asks, Of what use are Spirit-manifestations? or, Of what use is Spiritualism? Spiritualists themselves have not, it seems to me, as yet, any adequate conception, for the most part, of the real value of the treasures of knowledge which are being committed to their keeping, and of the tremendous responsibilities to the race which the possession of such a deposit devolves on them. Spiritualism—the descent of angels



—the actual daily communication of the Heavens with us of earth, as we profess to believe, and as some of us actually do believe, has been received, to a great extent, as the plaything of an idle hour, or, at most, as the means of gratifying a laudable spirit of scientific investigation. Neither of these modes of viewing the subject rises to the sublime heights of its true claims. It should demand of us a profound appreciation of its immense import and bearings on the individual destiny of every human being, an unbounded devotion first to the investigation of all its facts and principles for the sake of their divine uses, and then to their promulgation through the world, and finally to their incarnation or actualization in every sphere and department of the present life. In this sense, and not as a superstition, nor as a soulless mummery, as the religions of the past have, in a great measure, come to be, Spiritualism is destined to become, and should become, a veritable religion of integralism; that is to say, a religion that cares both for the bodies and souls of mankind; a religion involving a constant aspiration after consociation with the most elevated and the most elevating influences from all spheres, and an enthusiastic and unbounded devotion to the integral development of human society on earth into a state in which such influence will be attracted and can come into constant and efficacious relations with us.

In a word, the world has to become more highly spiritualized before the Spirit-world can come very near to us, or greatly influence our individual or social destiny, for good. It must not be, either, the sickly sentimentalism of spirituality, such as effects, often, minds loosely connected with feeble and dilapidated bodies, but a sound, healthy and liberalizing sentiment, which leaves out of its sympathies neither the material, the intellectual, the moral, nor the religious nature and wants of man. Bodily health and right material conditions are essential to fit the man or the woman for a harmonious development on earth; and we have seen that the earthly development is the basis of the spiritual. Elevated intellectual pursuits, and high aims, are also equally essential. In the language of the Platonists, a man's soul is not in his body, but his body is in his soul; and they know not where the circumference of the latter may be. This statement is doubtless an intuition of the truth; and I think the diameter of a man's soul is measured exactly by the greatest extension, upward, outward and around, of his intellectual conceptions and personal sympathies and aspirations. A merchant whose whole scope of thoughts, from morning till night, and year's end to year's end, lies between Wall-street and the Fifth Avenue, and whose sympathies are confined to his family and a few friends, compares in his spiritual diameter with a Newton or a Howard, precisely as the respective ranges of their thoughts and feelings. These men enter the Spirit-world with these diameters respectively, as the measures of the foundations of their future characters through all time; and as I have said, the possible elevation to be ever attained there is governed peremptorily by the breadth of the basis laid here. No people then, ever had a gospel of such tremendous import to proclaim as the Spiritualists. And how are they meeting the responsibilities of their position? Let them compare their zeal with that of the Mormons, who maintain their missionaries on every shore, and conquer deserts, and devote themselves, body and soul, to the propagandism of a religious whimsey of some kind; or with the Methodists, in the infancy of their cause; with the early Christians, or the followers of Mahomet; with, in fine, any sect of men who ever lived, who believed they had a great truth, and a great mission in its behalf; and they will, I fear, find no cause to congratulate themselves on the earnestness of their faith, or the extent of their devotion, or the just appreciation they have given to the immensity and grandeur of the revelations which it is the good fortune of this age to inherit. The higher results of Spiritualism can hardly be realized until Spiritualists are themselves elevated above the tone of the sentiment with which they have hitherto regarded it; and this elevation of their thoughts and feelings can not perhaps be better promoted than by reflecting often on the influence and effects which the relations, habits and conditions of a man's earth-life must have on the relations, conditions and happiness of his life beyond.

Mr. Partridge thinks we can have no knowledge without being influenced by it, in our speech and action; and therefore the knowledge we have derived from the spiritual world must influence beneficially, in some degree, our life in this.

Dr. Curtis asked if Mr. Andrews thinks the condition of the

Spirit-life is concluded by the conditions of the earth-life? If so, he thinks infants who die such, are *aborted*.

Mr. Andrews thinks that it would be measurably so, were it not that they form a sympathetic *rapport* with Spirits in the body, and by this means are enabled, in some degree, to repair the misfortune.

Dr. Gray thinks it incorrect to specify these differences by degrees of altitude. He thinks Mr. Andrews fully borne out in stating a difference of condition in the life of the Spirit as an inevitable consequence of the earth-condition; but the difference is not clearly expressed by the terms high and low, or their equivalents.

Dr. Curtis thinks it an unhappy thought that premature death is attended by irreparable consequences, though it may be so, as the whole theory of Hell seems to rest on that idea.

Dr. Gray thinks, while Mr. Andrews and Dr. Curtis have reasoned *a priori*, some attention should be paid to what we have learned on this subject through Spirit intercourse.

Dr. Wellington says his experience is confirmatory of the position of Mr. Andrews. He thinks a loss here can never be repaired to all eternity. He will not say the individual will be less happy, but different.

Judge Edmonds concludes from his experience, that early death is a misfortune, though he can not concede that it is irreparable, as there are many compensations which repair the loss. Man progresses in three directions—in love, purity and knowledge. The child may progress in love and purity far more rapidly there, than if he had lived a long life of selfishness on earth; but at the same time, may fall far below the standard of the earth-man, in the acquisition of mere knowledge. He thinks Mr. Andrews wrong in supposing the earth-foundation incapable of enlargement in the Spirit-life. He thinks the Spirit capable of vastly enlarging the basis of his progress. He thinks all children who pass from the earth undeveloped must come back and complete their experience vicariously; that is to say, through the aid and sympathy of some person in the form.

Mr. Andrews, in reply to Dr. Gray's criticism on the use of the terms altitude and dimension, which occurred in the paper, said: I think it will be found that the whole society of the heavens, or spiritual spheres, constitutes a cone or pyramid, and that characters are placed at different degrees of elevation, exactly according to organization and development. When the Science of Universal Analogy shall be fully understood, it will become possible to calculate proximately the position in this cone or hierarchy, by a knowledge of the length of the base-line established here.

Despite of all our democracy, we always speak of the upper, the middle, and the lower classes of society. The idea is instinctual, and characterizes all societies. The ideas, high and low, broad and long, are as truly spiritual as they are material, in their application.

Dr. Gray was not willing to consider any natural phenomenon in the light of a misfortune. He is of the opinion that what is usually supposed to be such, is productive of great benefit. The world probably owes some of the best thoughts Byron ever uttered indirectly to his club foot; and society is doubtless indebted to *scrofula* for much of its refinement and elevation. H.

FROM A CORRESPONDENT.  
ORIGIN OF THE FIRST MAN.

MESSES. PARTRIDGE AND BRITTAN:

Gentlemen—I have carefully perused the offerings of the Investigation Class on the question, "What was the origin of the first man?" The writer of this question assumes that the human family all sprang from one parentage. The question would have been more proper—What was the origin of man? This is one of those questions which at first view would seem to be unanswerable, simply because man can have no knowledge of himself beyond himself; but fortunately life has left its foot-prints in its progressive march antecedent to man, which point through a long course of time directly at the origin of organic forms. The idea that man had his origin from the brute creation reflects upon the race, and certainly does not magnify his Creator. The miraculous theory is equally objectionable because it supposes an extremity in the works of wisdom.

There evidently was a time when organic forms of life did not exist on this globe, yet no one will deny that the properties of producing and sustaining vegetable and animal life may possibly have been in the granite before organic life had an existence.

Could we have been permitted to view the earth at the period when all of earth to be seen consisted of the tops of the mountains reaching above the deep as islands of the sea, and to witness for ages the everlasting wave laboring on the rock-bound coast, carrying the slow worn sediments to the caverns of the deep, separating particles for the purpose of forming new combinations of properties, and the upheaval of

matter till continents were formed, and the same refining process continuing to mould and remould particles of earth—we would surely have seen a purpose in this—a foreshadowing of a great and coming event.

On the ocean shore, when mountain stream came tumbling down with the precious freight it had gathered on its journey to its ocean home, there was deposited the first soil—the virgin soil of the earth. Could we have stood there gazing at this phenomenon, we would have seen the evidence of an action below the surface in elevating little mounds of earth, from which the particles would fall and reveal a pale green substance, which would continue to elevate itself and increase in size and form, until the type of the vegetable kingdom, the *Arthrophytus Harlandi*, was revealed. As this weed increased and spread itself on the ocean shore, we would witness in its train moving particles of matter, the living *essence* of vegetation, moulding, constructing itself into the ocean's first offspring; the type of the animal kingdom, the *Lingula prima*.

Every organic form is an evidence of the living principle of matter. Motion was the first agent in collecting particles of earth and exposing them to the influence of moisture, light and heat; this being the supply, it called for the demand; and the *essence* of the life of the properties in action produced a form which was in harmony with the properties of the soil. The vegetable production in turn became the supply for a higher existence, and called for the animal kingdom; and the life-sustaining properties of the vegetable concentrated its action, and the animal was produced.

This account of creation may appear fabulous, and put forth without sufficient evidence to sustain it; but it is not so. Beside the many instances of recently formed islands of the sea, manifesting the progressive theory of the unfolding forms of life, we have the strongest evidence in all the ancient formations of the earth, to sustain it. For instance, the primitive soil was derived wholly from the disintegration of the most ancient rocks, and had but few properties in action, and the condition of the soil being at best a marsh, the production must necessarily have been a simple marsh weed. Consequently the animal must be as simple as the weed in order to draw its life-sustaining properties from the plant. All were in harmony, and as creation advanced, every addition of properties to the soil, produced a new condition with its own forms of life. This continued for ages and ages, gradually approaching and finally unfolding the present condition with all its attending forms.

If we establish the principle that life is forced into action by the condition of matter, so that organic life is the effect; then we attain exactly the point at which we are aiming. To prove that this is so, we appeal to geology, and trace her teaching throughout the vast range of creation in order that life may speak of its own mysterious power in giving form to the children of earth.

The idea that the living principle in plants and animals was imparted by the forms of life below them is the *code of creation*, can not be sustained from geological facts, for the reason that there have been times when evidently all forms of life were extinct. Also in many parts of the earth, the formations are irregular. This is a very common occurrence, because the earth could not progress in creation uniformly in every part at the same time, for one part must furnish the material for another. Notwithstanding all these interruptions, the form and construction of life continued to advance uniformly through each period, wherever the formations are found.

As an evidence that all forms of life during each period did not spring from one locality, it is a rare occurrence that fossils agree in species on different continents, in the same formation; showing that the earth was advancing so uniformly in creation as to produce the same genera throughout; yet local differences would produce different species. In some instances while one condition of life was disappearing from the earth, forms of a new character were as gradually taking their place, yet in these locations so favorable for the transition theory, not a single fossil has been found which would indicate the transmission of life from form to form. If it was a property of matter to approximate from form to form by every addition to its properties, that property would continue to the present day. On the other hand, life was introduced in the first instance without the agency of form. This is a strong point, and proves one of two facts, either that the introduction of organic life was by miraculous agency, or the effect of an action of certain properties of matter. If we adopt the latter, then the same properties must exist eternally.

Condition is the beginning and ending of every creation of form from first to last. Without conditions such as have revolutionized the earth from time to time, not a single form of organic life would ever have existed. Every creation of organic life has most wonderfully manifested adaptation to condition. Happiness has been subservient to life in every form; this is a remarkable feature throughout the whole creation.

There was a difficulty presented to our minds as to the manner of production and protection of man in his infancy. If it is a fact that life was introduced in the first instance on earth through the lowest department of nature, and protected in its infancy, then there could be no greater difficulty in its introduction at the present period.

It is not reasonable to suppose that life, after unfolding a multitude of forms seeking its ultimate, would not be able to continue the existence after its purpose was attained, without the assistance of a nurse. If we were to speak of man as a life—a substance—we would say that he always existed; but if we would speak of him as an inhabitant of earth—of the commencement of his individuality—we pronounce him the offspring of a condition, a series of conditions—the ultimate of form, the ultimate of conditions.

HENRY ROUSSEAU.

Troy, March 31, 1857.



THE ORIGIN OF MAN.

MR. EDITOR:

EVENTS IN THE RECENT ILLNESS

OF MRS. CORA L. V. HATCH.

B. F. HATCH, M.D.

FACTS IN MADISON COUNTY.

SHED'S CORNERS, MADISON Co., N.Y., 1857.

MESSRS. EDITORS :

A. HOGEBROOM

INVESTIGATIONS IN HARRISON CO., OHIO.

ESTEEMED FRIEND BRITTAN :

JEMIMA M. WEBSTER.

HARRISVILLE, HARRISON CO., OHIO.

BORN INTO THE SPIRIT WORLD.

MISHAWAKA, IND., *February 22, 1857.*

MESSRS. EDITORS :

Yours truly,  
W. A. PUFFER



## Interesting Miscellany.

## MYSTERIOUS INTERVENTION.

[The following extract is going the rounds of the secular press as a most wonderful fact. If they would look into the "Night side of Nature," from which it is taken, they would find many other facts equally startling. The book may be found in our catalogue. c. r.]

"Dr. Kerner relates that a canon of a Catholic cathedral, of somewhat dissipated habits, on coming home one evening, saw a light in his bedroom. When the maid opened the door, she started back in surprise, while he inquired why she had left a candle burning up stairs; upon which she declared that he had come home just before and gone to his room, and she had been wondering at his unusual silence. On ascending to his chamber, he saw himself sitting in his arm chair. The figure rose, passed him, and went out at the room door. He was extremely alarmed, expecting his death was at hand. He, however, lived many years afterward, but the influence on his moral character was very beneficial."

"Not long since a professor, I think of theology, at a college at Berlin, addressed his class, saying that, instead of his usual lecture, he should relate to them a circumstance which, the preceding evening, had occurred to himself, believing the effects would be no less salutary.

"He told them that as he was going home late the preceding evening, he saw his own image, or his double, on the other side of the street. He looked away, and tried to avoid it, but finding it still accompanied him, he took a short cut home in hopes of getting rid of it, wherein he succeeded till he came opposite his own house, when he saw it at the door.

"It rang, the maid opened; it entered, she handed it a candle; and as the professor stood in amazement on the other side of the street, he saw the light passing the windows, as it wound its way up to his own chamber. He then crossed over and rang; the servant was naturally dreadfully alarmed on seeing him, but without waiting to explain, he ascended the stairs. Just as he reached his own chamber he heard a loud crash, and on opening the door they found no one there, but the ceiling had fallen in, and his life was thus saved. The servant corroborated this statement to the students, and a minister, now attached to one of the Scotch churches, was present when the professor told his tale. Without admitting the doctrine of protecting spirits, it is difficult to account for these latter circumstances."

"A very interesting case of an apparent friendly intervention, occurred to the celebrated Dr. A—T—, of Edinburgh. He was sitting up late one night, reading in his study, when he heard a footstep in the passage, and knowing the family were, or ought to be, all in bed, he rose and looked out to ascertain who it was, but seeing nobody, he sat down again. Presently the sound recurred, and he was sure there was somebody, though he could not see him. The foot, however, ascended the stairs, and he followed it until it led him to the nursery door, which was open, and he found the furniture was on fire; and thus but for this kind office of his good angel, his children would have been burned in their beds."

A WONDERFUL COINCIDENCE.—Lavater died, and his friend Stilling, who always rejoiced when a soul was freed from earth, wrote a glorification of the departed Lavater. In this poem he represents the awakening of the good man in the heavenly kingdom, and tells of the joyful greeting he received from his friend Hless, who had preceded him many years; and one of the first desires expressed by Lavater, was to visit the Virgin Mary and ask her concerning the life of our Lord upon the earth.

Some months after the publication of the poem, Stilling met an old friend of Lavater's, who shook him warmly by the hand and thanked him for the pleasure he had experienced in reading the "glorification," and said, "How well you brought in that incident concerning Hless." "Incident!" said Stilling, "it was an imagination." "Nay," said the friend, "forty years ago, when Lavater stood weeping beside the death-bed of Hless, the latter said to him, 'Weep not for me, Lavater, for I will be the one to welcome you into the heavenly kingdom.'" Stilling had never heard of the incident.

Some years after, in turning over a volume of Lavater's writings, which he had never read, his eye rested on the following passage: "When I enter the heavenly kingdom, my first desire will be to seek out the Virgin Mary, and ask her all the particulars concerning the life of our Lord upon the earth." Stilling was overwhelmed with astonishment, and no one can read this statement without reflecting that many things which seem to be the mere creatures of our imagination, are simple truths written through us as mediums. Man's mind, in fact, is not creative; he receives thoughts through attendant Spirits, and the visions of his fancy are his spiritual surroundings; they are his inner world, brought out to the perception of his thought. With this thought before us, how wonderful are books; they are truly spiritual revelations.

A PARTY hunting in Angelina county, Texas, found two hundred bodies in a cave, entirely petrified, and dressed in a style neither European nor Indian. On the waist of one was found a buckle of gold, almost three inches in diameter, imbedded in the body. The features were not much sunken, the eyes partly closed, and even traces of the eyebrows could be seen.—Exchange.

[We learn that one body had its left under eye-lid slightly drawn down by the forefinger of its right hand, and another had its right thumb on its nose, with the digits extended! Strange affair.]

DEVOTION TO KNOWLEDGE.—Thirvey, a martyr to hard study, is said to have exhausted his physical forces. He was blind, partially paralyzed and a sufferer from acute nervous disease during the latter years of his life. These trials he bore with more than the noble calmness of his philosophy. There breathes in the following lines the excusably triphilar spirit of glorious martyrdom: "If," he says, "I had to recommence my course, I would choose that which has brought me whither I am. Blind and suffering, without hope, and almost without respite, I can render this testimony, which, coming from me, will not be suspected: there is something in the world of better worth than material enjoyments, better worth than fortune, better worth than health itself; it is devotion to knowledge." This, after all, is a sad picture for an immortal being so situated, that knowledge and not goodness and faith, should be the only food of his soul. Alas! this is about the extent of a literary Frenchman's piety.—Advocate and Journal.

[We wish our cotemporary would tell us something about that "goodness and faith" which they speak of as being essential, yet separate and distinct, from "knowledge." We had supposed that knowledge pertained to truth, and truth to goodness; and have generally found the popular piety which rests on near faith in the unknown very treacherous. c. r.]

PROFITS OF AUTHORSHIP IN ENGLAND.—The late Mr. Tegg, the publisher in Cheapside, London, gave the following list of remunerative payments to distinguished authors in his time, and he is believed to have taken considerable pains to verify the items: Fragments of History, by Charles Fox, sold by Lord Holland for \$25,500. Fragments of History, by Sir James Macintosh, \$2,500. Lingard's History of England, \$23,450. Sir Walter Scott's Buonaparte was sold with the printed books, for \$90,000 dollars; the net received on copyright, on the first two editions only, must have been \$50,000. Life of Wilberforce, by his sons, \$20,250. Life of Byron, by Moore, \$20,000. Life of Sheridan, by Moore, \$10,000. Life of Hannah More, \$10,000. Life of Cowper, by Southey, \$5,000. Life and Times of George IV, by Lady C. Bury, \$5,000. Byron's Works, \$100,000. Lord of the Isles, half share, \$7,552. Lalla Rookh, by More, \$15,000. Rejected Addresses, by Smith, \$5,000. Crabbe's Works, re-publication of, by Mr. Moxon, \$5,250. Bulwer's Rienzi, \$8,000. Marryatt's Novels, \$2,500 to \$7,000. Trollope's Factory Boy, \$8,000. Hannah More derived \$150,000 per annum for her copyrights during the latter years of her life. Raudell's Domestic Cookery, \$10,000. Nicholas Nickleby, \$15,000. Eustace's Classical Tour, \$10,500. Sir Robert Inglis obtained for the beautiful and interesting Memoir of Bishop Heber, by the sale of his Journal, \$25,000.

PETER NASSAU, a colored man of Woodstock, Vt., is in the one hundred and twenty-sixth year of his age. His eye-sight is good; teeth sound. He converses sensibly, and walks without difficulty. John Hames, a revolutionary veteran living in Maury county, Ga., on the waters of Holly Creek, was born in Mecklenburg county, Va., and was a lad ten years old when Washington was in his cradle. He was thirty-two when Braddock met his defeat on the Monongahela. He and several of his neighbors set forth to join the headstrong and ill-fated commander, but, after several days' march, were turned back by the news of his overthrow. He migrated to South Carolina nearly a hundred years ago. He was in thirteen considerable conflicts during the War of Independence, and in skirmishes and rencounters with Indians, with Tories and with British, times beyond memory. He was with Gates at Camden, with Morgan at the Cowpens, with Green at Hillsboro and Eutaw, and with Marion in many a bold rush into a Tory camp or red-coat quarters.

TRACES OF SIR JOHN FRANKLIN.—The vague reports of last summer in respect to new traces of some of Sir John Franklin's party are made somewhat more distinct in a letter from Red River Settlement, Hudson's Bay Territory, published in the London Times. The writer says: "I have just returned from—, who was at Norway House last July, and saw the man who brought an express to Sir George Simpson from Mr. Anderson, in Mackenzie's River district, stating that Indians had brought over reports to one of the trading posts in that quarter that Indians had seen two or more encampments of whites on an Island on some point where Anderson and Stewart turned back in 1855, and that one of the encampments particularly was quite fresh, supposed to have been abandoned a day or two before the Indians saw it, and from the traces it was thought there might have been about ten or twelve men. I could not hear of the exact locality further than that Anderson and Stewart were within a very short distance of the place where the traces were seen."

MISSOURI.—The Census of Missouri, which has just been taken, shows the state to have a total population of 912,206, of whom 819,583 are free whites, 2,652 free blacks, and 89,970 slaves. The increase of the white population in six years has been over thirty-eight per cent. or 224,453, while the increase of the slaves had been 1,823, or only a fraction over two per cent. Two counties return no slaves; twenty counties report only 1,000 altogether.

NEW ARABIC VERSION OF THE BIBLE.—One of the most cheering aspects of the missionary work in this day, is the translation of the Bible into the vernacular tongue of every people under the whole heaven; and among these late translations, that of Mr. Smith into the modern Arabic, is one of the most important. Some of the Arabian tribes are older than Abraham; others his lineal descendants, and all have some traditional faith which links them in some sense to the Hebrew Scriptures.—Advocate and Journal.

HORRIBLE STORY.—The Tipton Advertiser, published in Iowa, contains a story apparently in imitation of Poe's "Case of M. Valdemar," which is evidently a pure fabrication. It is contained in a letter from one Dr. John Moreton, and relates the case of a patient of his who disagreed with his wife—the believing in spiritual manifestations, while he scouted them. She died, telling him with her last breath that on his death-bed she should appear to him in the body. A few weeks after, he died, Dr. John Moreton being present; and as he lay gasping his last, a horrible body, through whose decaying flesh the white bones gleamed, and from whose rotten limbs dropped loathsome grave-worms upon the floor, entered the room. This horrible form said: "Come, William, they wait for you!—I wait!" and fell to the floor, where it remained the next day; and the body of the husband being conveyed away, the house was burned. This story is supported by two or three affidavits, taken before James Taylor, notary public for Grand Traverse county, Michigan. Those may believe it who choose.—Journal of Commerce.

[We thank the Journal of Commerce for the privilege of believing the above if we choose, but we beg to decline. There seems to be too much need of affidavits to overcome its improbability. c. r.]

OUR LAKES.—The five great lakes of North America have recently been surveyed, and it is found that they cover an area of 90,000 square miles. The total length of the five lakes is 1,534 miles. Lake Superior at its greatest length is 355 miles; its greatest breadth is 160 miles; mean depth, 968 feet; elevation above the sea, 626 feet; area, 32,000 square miles. Lake Michigan is 360 miles long; its greatest breadth is 180 miles; its mean depth is 900 feet; elevation, 687 feet; area, 20,000 square miles. Lake Huron in its greatest length, is 200 miles; its greatest breadth is 160 miles; mean depth, 300 feet; elevation, 574 feet; area, 20,000 square miles. Lake Erie is 250 miles long; greatest breadth, eighty miles; mean depth, 200 feet; elevation, 565 feet; area, 6,000 square miles. Lake Ontario has a length of 180 miles; and its mean breadth is sixty-five miles; mean depth 500 feet; elevation above the ocean, 262 feet; area, 6,000 square miles.—National Intelligencer.

TEMPERATURE OF THE EARTH.—Scientific investigations have been made concerning the temperature of the interior of the earth. The existence of hot-water springs, and the recurrence of volcanic eruptions, have always pointed at a certain fact. Now it is well established that the effect of the sun's rays does not penetrate more than fifty feet. After that the temperature which has been so far regularly diminishing, increases at the rate of about one degree Fahr., for every fifteen yards of descent. Then water must be wholly converted into steam at a depth of two miles; lead must melt at a depth of six miles; gold at a depth of twenty miles; cast-iron at a depth of about twenty-five miles; and at a depth of less than fifty miles the very rocks must be in a state of fusion, or like flowing lava. The solid crust of the earth by this calculation, is only one one hundred and sixtieth part of its diameter; and bears about the same relation thereto, as the shell of an egg bears to its bulk!

DR. COX AND THE BAPTISTS.—The Baptist papers are roundly censuring Rev. Samuel H. Cox, D.D., of the New School Presbyterian Church, for an offensive reference to the Baptists in a recently published letter of his. The following are the exceptional words:—"Thus says Rome, with its Papal organization of apostolical unity—much more apostolical; thus 'the Churchman,' who knows not whose assumptions and organizations they are that lamentably cause divisions and offences, contrary to the doctrines which we have learned of the Holy Ghost, with the order to avoid them; thus all our innermost, whose water-cure establishments make hydropathy and packing the only way to the communion-table." The Doctor once said very hard things about the Methodists, and that very shortly after he had fraternized with them in the World's Convention; but the old gentleman is not altogether accountable for what he may say.

A NEW STYLE OF BAROMETER.—The Mobile Register gives the following description of a barometer on the Mexican war steamer, Guerrero: On board the Mexican steamer is a barometer of the most simple construction, but greatest accuracy. It consists only of a long strip of cedar, very thin, about two and a half feet in length, about an inch wide, cut with the grain, and set in a block or foot. This cedar strip is backed, or lined with one of white pine, cut across the grain, and the two are tightly glued together. To bend these when dry is to snap them, but on the approach of bad weather the cedar curls over until the top at times touches the ground. This simple instrument is the invention of a Mexican guitar-maker, and such is its accuracy that it will indicate the coming of a "norther" full twenty-four hours before any other kind of barometer known on the coast. Had this been the production of Yankee ingenuity, it would have been patented long ago, and a fortune made by its inventor.—Exchange.

THE CHOIR TURNED OUT OF CHURCH.—The Christian Advocate, Memphis, Tenn., says: We clipped from the Advocate and Journal last week, an article advocating the plan of having the hymns and music arranged, so that the selecting one would determine the other. We think it a good suggestion, and venture another, which can be carried into execution immediately. Let all the people take their hymn-books with them to Church, and abolish the plan of lining the hymns. Let those who lead sit in front of the pulpit near the center of the congregation. Then will our worship be more spiritual. The preacher will catch the inspiration, and be much better prepared to speak.

THE COSTA RICANS have offered \$10,000 for Walker's body, and \$20,000 if he is taken alive. That's a great deal more than he is worth.



# PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

## SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

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**Mrs. J. E. Kellogg**, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M. to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

**Mrs. Bradley**, Hopping Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

**Miss Katy Fox**, Rapping Medium, Twenty-second-street, corner Fourth Avenue. May be seen in the evening only.

**Miss Seabring** can be seen daily at 477 Broadway. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

**Mrs. Boel**, 333 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

**J. B. Conklin**, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

**A. B. Smith**, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

**G. A. Redman**, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 784 Broadway, corner of Tenth-street.

**Miss Mildred Cole**, Trance Test medium, 435 Sixth Avenue, near 29th Street, visitors received every day and evening, Sundays excepted, from 9½ A. M. to 9½ P. M. Wednesday evenings reserved for attendance at Private Circles.

**Mrs. Julia A. Johnson**, (late Mrs. S. B. Johnson), No. 48 Walker-street, New York, Physical Physician, Healing and Rapping Medium.

**Mrs. Ann Leah Brown**, No. 1 Ludlow Place, corner of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P. M. Friday, Saturday and Sunday excepted, unless by engagement.

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**Mrs. B. K. Little**, (formerly Miss Ellis), Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

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16. Is man physically, mentally or morally free?
17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
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